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administrative system of the homeland—[almost a national characteristic].”

An excellent 12-page bibliography, six specially prepared maps, and a good index add to the value of the book.

As treating a special topic of the broad subject of sociology the book will be welcomed both inside and outside of the university.

ALBERT ERNEST JENKS

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*The Privileged Classes.* By BARRETT WENDELL. New York: Charles Scribner's Sons, 1908. Pp. vii+274.

*The Privileged Classes* consists of four essays: “The Privileged Classes,” delivered as an address before the Twentieth Century Club of Chicago in January, 1908; “Our National Superstition,” delivered as the Commencement address at Haverford College in 1904; “The American Revolution,” and “Of Education,” the latter two being now published for the first time.

The essay-address on “The Privileged Classes” presents the laboring man as the privileged class because he often occupies two seats in the street car although he has paid for only one, because he outnumbered property owners and can vote tax levies upon property he does not own, being himself free from any direct tax, because he demands from politician and public the protestation of unhesitating and enthusiastic loyalty; because he does not “use a shovel twice without a good long rest between the shovelfuls;” because his prices are higher and his work poorer than a German tailor; because he combines to limit the hours of work and its quantity and to exclude all competition with their associated selves; because he favors the “fellow-servant clause” in the employers’ liability act; and because he believes in a progressive income tax.

With the exception of the combination to regulate conditions of employment and competition, these reasons seem to the reviewer to be of little significance. They are such things, perhaps, as “a man of letters”—which the author calls himself in a dozen places—might seize upon, but they are too inconsequential to have much force with men who are close to the battle.

“Our National Superstition” is that popular education is the cure for all our ills. The author criticizes the modern theory of practical education and defends the older cultural theory.

The essay-address is suggestive and at times convincing. The

other essays are not more significant than the two already reviewed, being rather academic and general.

The author's style is most excellent, the book being very delightful from a literary standpoint. The argument lacks convincing power, being sometimes overburdened with qualifying phrases as for example "Popular feeling, a pretty serious fact in an immemorially democratic political society, expresses itself as if, with various degrees of wisdom and folly, the people in general were disposed, at least for the while, to believe the antagonism profound" (p. 102).

THOS. J. RILEY

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*Our Irrational Distribution of Wealth.* By BYRON C. MATHEWS, PH.D. New York: Putnam, 1908. Pp. vi+195. \$1.25.

This little book is significant, because it is another excursion of a professional economist into the precincts of sociology. The thesis of the book is, that while there has been an enormous change in the methods and quantity of production, distribution has not changed, but is still on the old basis of manager taking the lion's share. The panacea for the ills of distribution is found in public ownership, and this thesis is argued interestingly in ten chapters: Introduction; The Sources of Wealth; Capital's Illegitimate Function the Key to Distribution; Basis of Distribution Wrong; Land-Rent, a Gratuity; Interest Makes No Discrimination; The Wage System, the Step from Legal into Economic Slavery; Profits, a Gratuity; The Second Distribution; Public Ownership the Source of Permanent Improvement. The following are the conclusions of Dr. Mathews:

1. The methods of business and the methods of producing wealth have been revolutionized. This necessitates a revolution also in the methods of distribution of wealth.

2. Land-rent, the return for the use of natural agents, as an agency of distribution, takes a portion out of social income and gives it under various names, such as rent interest, dividends, to landlords who do nothing for society in return for it. They secure it through private ownership of natural resources.

3. Land-rent is produced by the increase of population and the development of society. Resulting from social growth it ought to be devoted to social purposes, primarily to defraying the expenses of government.